THE PRINCIPLE OF ALL PRINCIPLES Concerning RELIGION.

OR

THE SVMME OF certaine SERMONS:

Prooving

The Scriptures to be the very VVord OF GOD.

Ioh. 5. 39.

Search the Scriptures; For in them yee thinke to haue eternall life.

LONDON

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TO THE
WORSHIPFVL,
Mr HVMPHREY BROVVNE,
Increaſe of Grace, and
the ſaving knowledge
of *Ieſus Chriſt.*

AMongſt other Doctrines heretofore gathered from my Text, *viz Act.*24.14.15. 16. We learned, that, *Wee are to ground our Faith onely vpon the Word written.* Which Doctrine aroſe out of this Obſervation, That *Paul* doth not ſay, He beleeved

all things whatſoever as directions of his worſhipping the God of his Fathers; but Beleeving all things written in the Law, & the Prophets, ſo worſhip I, &c This point is worthy due conſideration, in theſe prevaricating times, wherein *Papiſts* doe ſo fearefully decline the *Word written*, and runne vnto *Traditions*, which they call *Vnwritten Verities*; though indeede *Traditionall very lyes*; they runne (I ſay) vnto theſe, as vnto the rocke of their refuge. For if they could, but in ſhew, iuſtifie their Antichriſtian Idolatry, and Superſtitions by the *Word written*, how boaſting they would then be, may appeare by

by their catching at ſyllables thereof, which ſound, in phantaſticall eares, to ſome of their purpoſes. So that Chriſt his cenſure vpon the *Scribes* and *Phariſes*, may be iuſtly layd vpon them, *viz*: *Yee haue made the Word* [a] *written of none authoritie by your Traditions*: But whoſoever ſpeaketh not according to this Word, it is becauſe there is no light in them [b]. For the whole Scripture (that is, The Word written) is given by Inſpiration of God, and is profitable to teach, to convince, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect vnto all good works [c].

[a] Mat. 15. 1. 6.

[b] Iſa. 8. 20.

[c] 2 Tim. 3. 14. 16. 17.

Amongſt other Vſes of the ſayd Doctrine, this was one, If we are to ground our faith only vpon the Word written, then all, who are wiſe vnto Salvation, muſt diligently read the ſame; or, If they cannot reade, diligently heare them read in publique Congregations, & els-where, as they may. For to what ende was the Word of God committed to Writing; but that Gods people ſhould reade, or heare it read diligently? Therefore let vs religiouſly take to heart, and conſider the wiſe exhortation of our Maſter Chriſt, *viz: Search the Scriptures, For in them yee thinke to haue eternall life* [d]. Wherein obſerue,

Ioh. 5. 39.

ſerue, that He calleth the word of God *Scriptures*, that is, *Writings*, and not onely ſo, but *The Scriptures*, that is, Writings incomparably excelling all other. For (indeed) they are given by inſpiration of God. Therefore we are to ſearch them. Which word *Search*, implieth Diligence. As where we are exhorted [e] *to Search for the Knowleage of God as for Treaſures*. But how are Writings ſearched otherwiſe, than by diligent reading? Thus did the Noblyminded *Bæreans* [f] *Search the Scriptures daily*. So that Chriſt his exhortation is this in effect. If ye thinke (indeed) to haue eternall life in the Scriptures, then

[e] Pro. 2. 3.

[f] Acts. 17. 11.

ſhew your ſelues wiſe vnto ſalvation by your diligence in reading, or hearing them read. This point requireth much preſſing in theſe times, wherein too many are like thoſe, whom *Iſaiah* taxeth. g VVho, being covered with a ſpirit of ſlumber, dreame of eating, but when they are awake their ſoules are emptie; Yet when a Booke is offered them to be read, they refuſe, ſaying either *The Booke is Sealed*, as doe the Papiſts; or, *They cannot Reade*, as doe thouſands of irreligious people, whoſe careleſneſſe to heare the Scriptures read, (diſcovered by their late com-

Iſa. 29. 10.

ming

ming to the Church, where the Scriptures be read, and their readineſſe to heare the reading of vaine Bookes and Ballades) doth manifeſt their want of religious zeale, to ſupply their diſability to reade the Scriptures, by diligence in giuing attendance to the reading thereof. But there may come a time of tryall, when the Deafe ſhall heare the words of the Booke, as *ISAIAH* Prophecieth in the ſame Chapter. VVhich Prophecie implieth, that he, who ſayd, He could not reade, ſhould (yet) haue ſignified deſire to heare the Booke read. To prevent

Verſ. 17. 18

which

which tryall (if it may ſo pleaſe our moſt gracious God) let's imitate, yea, emulate the reli-
Acts. 13. 14. 15. And 15. 21. gious *Iewes*, [b] who ſo diligently heard the olde Teſtament read in their Synagogues every Sabbath day, that Chriſt, and his Apoſtles ſaw it not neceſſary to quote Chapter, and Verſe, when they preached, or wrote. And why? Becauſe, by diligent hearing the Scriptures read, their memory was ſo confirmed, that they could preſently acknowledge every allegation to be conteined in the Scriptures. To which ende, *viz:* the confirmation of memory by reading, was the Word of God written; Yea ſo, That the chil-

dren

dren of *Israel* were commanded [i] as well to write Gods words vpon the posts of their houses, and vpon their gates, as to be speaking of them, when they sit, walke,&c. that they might lay them vp in their hearts. These things I now write, that thereby I may stirre you, and others vp, by reading, to renew, and confirme your memory, that it may, vnto your farther edification, reflect vpon this ground of Religiõ. The Scriptures be the very Word of *God*. VVhich (indeed) is, *The Principle of all Principles concerning Religion*, and therefore is (as it ought to be) esteemed accordingly of all that doe the Truth [k], that is, Obey

[i] Deut. 11. 19, 18.

[k] Ioh. 3. 2 Deut, 17. 19.

Obey God in Sinceritie, ſo as they come to the light thereof, that their deeds may be made manifeſt, that they be wrought according to God. Therefore not onely *David* a King, and an olde man, profeſſed l Gods *Word* to haue beene a *Light to his paths*, but the Spirit alſo, by way of a Queſtion, doth, with a ſtrong aſſeueration, affirme, *That young men* (if they feare God) *muſt redreſſe their wayes in taking heede to them according to Gods Word.* To which our moſt holy God, and to the Word of his grace, m *which is able to build further, and to giue you an inheritance amongſt all them which are ſanctified*, I heartily commend you.

Pſal. 37. 25. 119. 105. 9.

Act 20. 32.

THE

THE PRINCIPLE OF ALL PRINCIPLES concerning Religion.

Act. 24. 14. 15. 16.

14. *But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my Fathers, beleeving all things which are written in the Law and the Prophets.*

15. *And haue hope towards God, which they themselues also allow, that there shall be a resurrection of the dead, both of the iust, and vniust.*

16. *And herein doe I exercise my selfe, to haue alwayes a Conscience voyde of offence towards God, and toward men.*

IN these three Verses may be obserued 4. grounds of Religion, whereof euery one is prooued by the other three, and is of that power-

full

full truth, that if it be beleeved indeed, it perſwadeth the beleever to make conſcience of ſinne, therefore all are worthy of due conſideration, *Viz.* (1.) *There is a God* (*by name, The God of Abraham, Iſaac, and Iacob*) *to be worſhipped.* (2.) *There is a Word of God* (Viz. *The Bible, that is, the Booke of Bookes, conſiſting of the olde, and new Teſtament*) *to be beleeved.* (3.) *There is a Reſurrection both of iuſt, and vniuſt to be expected. And* (4.) *There is a Conſcience to be tendered.* The firſt ground hath beene layd as ſurely as I can. For none can be religious, who doth not beleeue it. The ſecond is likewiſe to be ſurely layd. For if there be no ſuch Word, there can be no true religion, but ſuperſtition. The *Samaritans* [a] and *Athenians* [b] were ſuperſtitious, becauſe they worſhipped God not according to his Word. That therefore we may haue true ſpirituall comfort in our Chriſtian Religion, in which we worſhip God, let vs be well

[a] 1.4.20.22. &c. [b] 17.22. 23.

well perſwaded, that the Bible is the Word of God. That impoſter *Mahomet*, to make the Turkes ſuperſtitiouſly to regard his *Alchoran*, Compiled by himſelfe, a *Iew*, and a *Neſtorian* heretique, ſo plotted with his Complices, that having tolde the Turkes that God would ſend his vndoubted Word about a Camels necke out of the Wilderneſſe, before the Sermon was ended, a Camell came into the Church with the *Alchoran* about the necke. Were not the Bible the vndoubted Word of God, we Chriſtians are the moſt abſurd in our Religion of all other. For we make him a God, and our onely Saviour, whom we acknowledge to haue beene a man, and crucified. But if it be, then may wee, with comfort, avow our Religion, againſt *Iewes*, *Turkes*, and *Papiſts*.

That we may be well grounded in this point, I haue determined to proue it not onely by the other three grounds, but alſo by imitating an order

der of prooſes which Chriſt obſerveth, *Ioh.* 5. 31. to 39. With which I will begin as being moſt worthy in regard of the Author, and as ſhewing, that the Bible, which is the Word written, may be prooved to be the Word of God, by like Argvments as Chriſt prooveth himſelfe to be the *E-*
1 oh. 1. 1. 14. *ternall Word* c *made fleſh*, that is, the *Meſsiah*. Which he prooveth by 4. teſtimonies. 1. Of *Iohn Baptiſt*. 2. Of his owne Workes. 3. Of his Father; And 4. Of the Scriptures. In imitation therefore, let our firſt proofe be,

Reaſon 1. The Teſtimony of the Church, which, throughout all ages, hath avowed the Bible to be the vndoubted Word of God. Now all true Chriſtians reioyce in the Church, as the *Iewes* did in *Iohn Baptiſt*. For it is
1. 1 Tim. 3. 15. *The Pillar of truth* d. Not becauſe the Church ſupporteth the Scriptures, ſo as to be the Word of God, as *Papiſts* would make vs to beleeue. Nay, The Scriptures ſupport the Church,

ſo

ſo as to be the Church of God. Indeed, if there be no other vſe of a Pillar but to ſupport, then that place of 1 *Tim.* 3. 15. might ſeeme to make for the *Papiſts*: but there is another vſe of a Pillar, *viz.* To haue that written, or engraven therevpon, which is to be remembred for ever. As in *Rev.* 3. 12. Chriſt ſayth, *Him that overcõmeth, I will make a Pillar in the Temple of my God.* How? *I will write vpon him the Name of my God, and my new Name.* Indeed, The true ſenſe of that to *Timothie* is this; As a Pillar doth preſerue the memory of thoſe things which are written thereon; So the Church preſerveth Truth commended therevnto. This ſenſe the place it ſelfe doth intimate; For (ſaith *Paul*) Theſe things I write, that, if I tarry long, thou mayſt know how to behaue thy ſelfe in the houſe of God, that it being the Church of the living God (therefore ever-living) may, as a Pillar, preſerue Truth which it learneth Reuel. 3. 12.

neth of thee. Hence it is that *Auſtin* ſayth, *I had not beleeved the Scriptures to haue beene the Word, had I not beene mooued with the Churches credite.* Thus was he mooved indeed, when he firſt turned from his Manichiſme: But when he was ſetled in Religion, thus he writeth to *Maximinus*. *Neither muſt I alledge the Councell of* Nice *in preiudice of the matter, nor you the Councell of* Ariminum, *Let matter ſtriue with matter, cauſe with cauſe, reaſon with reaſon, by authoritie of the Scriptures.* And in another place. *Reade this out of a Prophet, out of a Pſalme, out of the Law, out of the Goſpel, out of an Apoſtle; Thence recite I the Church diſperſt over the whole world;* and our Lord ſaying. *My ſheepe heare my voyce.* So that *Auſtin* did like the *Samaritans*, who, at the firſt, beleeved Chriſt to be the *Meſsiah* for the ſaying of the Woman, but afterward, they profeſſed. [e] *Now wee beleeue, not becauſe of thy ſaying; For wee haue heard him our ſelues.*

ntra Epiſt. nd. cap. 5.

Contra Maxim. lib. 3. cap. 14.

De Paſtor. cap. 14.

[e] Ioh. 4. 39. 42.

Now

Now then let vs proceede to the second Testimony from the proper workes of the Scriptures, which is greater then the former, as was the second Testimony, which Christ pleaded. I will now take knowledge but of two proper works of the Scriptures. The former is; Though they be, for the most part, very simple, & plaine, yet (like God) they be mighty in operation. For the word of God simply preached is the power of God[f]. It being like fire, and an hammer, [g] converteth the soule, [h] being not carnall, casteth downe imaginations exalted, and bringeth every thought to the obedience of Christ[i]. For it is the sword of the Spirit[k]; because the Spirit of God, being authour thereof[l] by it worketh mightily vpon the spirit of man. *Heb.* 4.12. For it accompanieth the same, *Isa.* 59 21. so as a man is compelled to acknowledg the power of Gods word, when it is faithfully preached, 1 *Cor.* 4.

Reason. 2.

[f] 2 Cor. 12.9. 1 Cor. 3.4.
[g] Ier. 23.29. 22.
[h] Psal. 19.7.
[i] 2 Cor. 10. 4.
[k] Eph. 6.17.
[l] 1 Pet. 1.23.

The other is, They prophecy many great things, which are accomplished in due time. As the bondage of *Israell* in *Egypt*, *Exod.* 12.41. Captivity in *Babilon*, *Ier.* 29.10. The succession of foure *Monarchies*, *Dan.* 2. 37. to 40. Comming of the *Messiah*, *Dan* 9. 24.25.26. Calling of the *Gentiles*, *Isa.* 2.2.3. And revealing of *Antichrist*, 2 *Thess.* 2.7.8. that is, the Pope revealed after the removall of the Emperour from *Rome*. So that, as God was acknowledged so to be, because he, by *Daniel*, opened secrets[m] and a Prophet is to be acknowledged so to be, if his Prophecy come to passe[n], I may conclude, that, because so many, and great Prophecies in the Scriptures are duly fulfilled, they are therfore the vndoubted word of God

[m] Dan. 2. 47.

[n] Deut. 18. 18. &c.

Reason 3. Our third Testimony is frō the *Father* that is God, *Gal.* 1.1 who hath given testimony to the scriptures, *viva voce*, & by his wonderfull works. He gaue testimony *viva voce* to the old Testament, when he gaue the Deca-

logue [o]. Whereof the Prophets, and the reſt of the Scriptures are explanations, ſo that as Law, and Prophets is here (*per Synechdochen*) put for the whole old Teſtament, ſo elſe wher is Prophets onely [p]. So that, as the whole lumpe, and branches be holy, if the firſt fruites, & roote be holy [q]: So the teſtimony given *viva voce* to the Decalogue, is an authorizing of the whole olde Teſtament, God likewiſe *viva voce* gaue Teſtimony to the new Teſtament, when, by a voyce out of a cloud [r], he ſayd *This is my beloved Sonne, in whom I am well pleaſed, heare him.* Wherein ſhould we heare him? To wit, In the Goſpell, which is *The word of Reconciliation* [s] by forgiueneſſe of our ſinnes, and is therefore worthily called *The word of Chriſt* [t], Which reconciliation is intimated in theſe words. *In whom I am well pleaſed.* This word of Chriſt is contayned in the new Teſtament; Therefore, by this voyce, teſtimonie

[o] Deut. 5. 22.
[p] Act. 26. 27. Ephe. 2. 20.
[q] Rom. 11. 16.
[r] Mat. 17. 5.
[s] 2 Cor. 5. 19.
[t] Coloſ. 3. 16.

is thereunto given. This inference is
2 Pet. 1. 16. 17. cōfirmed by the Apoſtle *Peter*[u]. Who by this voyce, proveth, that the Apoſtles followed not deceiveable fables, but opened the power, & comming of Chriſt. God alſo gaue teſtimony therunto by wonderful works.
[x] *Iren. lib. 3 cap 25.* For) if Antiquity may be beleeved[x]) He confirmed the old Teſtament by this miracle. *Ptolomy* King of *Egypt*, hearing the books of the Iewes highly exalted, ſet 70. learned Iewes in ſo many places, ſo as they could not conferre, to tranſlate thoſe bookes out of Hebrew into Greeke. When they had done, the 70. tranſlations ſo agreed word for word, as if all had conferred, & agreed vpon one tranſlation. The number of the bookes being thirtie nine, The paucitie, and ambiguity of Hebrew wordes, and experience of diverſity in tranſlating farre more intelligible languages, cōſidered, this is a great miracle. Touching the new Teſtament, the Text

ſayth

sayth plainly that [y] the Apostles preached every where; And the Lord cōfirmed the word with signes that followed: therefore God gaue testimonie to the new Testament by wonderfull workes. Here Papists may be answered, who require vs to shew by what miracles, we confirme our new Gospell, I answere; Indeede, if the Gospell, which we preach, were new, as they (like Iewes [z]) doe terme it, then it is to be confirmed with new miracles, or not to be received: But being the same which Christ, & his Apostles preached, it is so sufficiently confirmed by the miracles which Christ, & his Apostles wrought, that wee, with *Austin* [a] call him *a wonder of men* who now requireth miracles to that ende.

[y] Mark 16. 2

[z] Mark 1. 27

[a] *Aug de Civit Dei, l. 22.*

God gaue testimony both to the old, and new Testament by preserving them miraculously. Touching the former it is to be considered, that Israell was for a long season, without

the true God, without Priest to teach
2 Chro. 15. 3. and without Law[b]. Is it not a speciall worke of God, that the Scriptures then being were preserved, and that in purity? And the rather, if we consider how despitefully *Iehoiakim*, cut and burnt *Jeremies* roule, *Jer.* 36. 23. It is yet more remarkeable that the people of God were captiues. 70. yeares in *Babylon*[c], whether also the holy vessels were carried. How were the Scriptures preserved al this while otherwise than by the wonderfull providence of God? But it is most admirable, that Ierusalem, and the Temple were twice destroyed, once by *Nebuchadnezzars* seruant[d], and againe after Christ his ascension,[e] and yet the holy Books kept in the Temple are preserved. Touching the latter; It is not vnknown, that in the first ages of the Church * there were grieuous persecutions for three hundred yeares, by ten Tyrannicall Heathen Emperours of *Rome*, whereof (it may

Jere: 29. 10. and 27. 22.

2 King 25. Luke 19. 41 to 44

Acts & Monuments, p. 30.

be)

be) Christ prophecyed, when he told the Churches they shold haue tribulation [f] ten dayes, or times. How were the Scriptures preserved all this terrible time, other-wise than by the wonderfull providence of God? Againe; Since those ten persecutions, Antichrist the Pope hath exercised his tyranny over the Churches for the space of about. 900. yeares. Vnder a type of a King, *Daniel* [g] prophecyeth of him, which is to be considered. For it is sayd; His heart shall be against the holy Covenant; So the Popes heart is against the new Testament in Christ his bloud, to establish his merits by workes. It is also sayd, *On that King's part armes shall stand*, as now they doe on the Popes part; *and they shall pollute the Sanctuary, and set vp the abhominable desolation*: So doth the Pope, pollute the Churches, and setteth vp his abhominable Masse. That King, *Did what he listed, cared not for any God, but magni-*

[f] Revel. 2.

[g] Dan. 11. 31. 36. 37.

magnified himselfe aboue all. Doth not the Pope all this? Lastly; That King, *In place of the God of his Fathers, honoured the God, Mauzzim*: Doth not the Pope honour in the Masse a God of bread in place of the true God? But what may induce vs to suppose that King to be a type of the Pope? Besides the many agreements noted, It is to be obserued, that howsoeuer all things, written of that King were true according to the letter: yet Christ
Mat. 24. 15. sayth [h] *When yee see the abhomination of desolation spoken of by* Daniell, *stand in the holy places &c.* Whereby hee applieth this Prophecy to the destruction of Ierusalem, and the Temple by the Romane Emperour, as doth more plainly appeare in *Luke* 21. 20. conferred with *Dan.* 9. 26. 27. Diuines, not without Analogy, apply this prophecy to the Masse, that abhomination (indeede) of Desolation. Againe, It is to be obserued, that the
Reuel. 13. 1. 7. 11, 12. Roman Emperour was the first beast[i]

that

that the Pope is another beast, which doth all that the first beast did; And that the Church of Christ is the House of God,[k] as was the Temple. So then, as the Romane Emperour destroyed the Temple, so the Pope hath persecuted, and stil persecuteth the true Church of Christ. How did the new Testament, so opposite to Popery, escape so long a rage, and reigne? This is the more strange these things considered. The old Testament in Hebrew, and the new Testament in Greeke, were strangers in Israel ever since the Pope was, before the Gospell was renewed. The Pope will not suffer the Scriptures to bee read to the people in their mother tongue, & the second Commaundement condemning the worshipping of Images is in popish Catechismes thrust out of the Decalogue. So that I may conclude that as *Nebuchadnezzar*[l] ackowledged *Shadrach*, *Meshach*, and *Abednego* to haue beene the ser-

[k] 1 Tim. 3

[l] Dan. 3.

vants

vants of God, becauſe they eſcaped the fiery furnace: ſo God giveth a remarkeable teſtimony to the Scriptures, that they bee his vndoubted word, by his ſo wonderfull preſervation.

aſon 4. Now it is time to proceede to the teſtimony of Scriptures. But firſt I will anſwer this queſtion. Is the teſtimony which the Scriptures giue to themſelues of ſufficient credit? Yes; For the ſame reaſons, wherewith Chriſt[m] iuſtified the record which he bare of himſelfe. (1) We know from whence the Scriptures came, even frō Gods ſpirit[n] (2) The Father (as we haue proued) is a witneſſe, therefore the teſtimony of two is true, and conſequētly of credit. Now Chriſt ſaith[o] *The Scriptures*, (that is the *old Teſtament*, which were before Chriſt) *teſtifie of me*. If of Chriſt, then of his Word, that is, his Goſpell. For the woman of *Samaria* could tell[p] that the *Meſsiah*, that is, Chriſt, when he

chn 1, 12. 14. 17. 18.
Pet. 1. 20. 21.
hn 5. 39.
hn 4. 25.

came

came ſhould tell vs all things. It may be ſhe had heard, that *Moſes* propheſyed of Chriſt, who was to be heard in all things [q] Beſides, Chriſt is the corner ſtone of the foundation, (that is, doctrine) as of the Apoſtles, ſo of the Prophets. Therefore the Prophets giue teſtimony to Chriſt, and his word. As Moſes and the Prophets (that is, the old Teſtament) giue teſtimony to Chriſt, and his word, which is the doctrine of the new Teſtament: So Chriſt in thoſe words, *Iohn* 5. 39. doth giue an honourable teſtimony to the old Teſtament, ſaying, *In them ye thinke to haue eternall life.* And two of the chiefe Apoſtles giue likewiſe teſtimony to the old Teſtament. For *Peter* ſayth [r] *Wee haue a moſt ſure word of the Prophets.* Here *Prophets* (as *Eph*: 2. 20. is put for the whole old Teſtament. And *Paul* ſayth [s] *The whole Scripture is giuen by inſpiration.* Whereby the old Teſtament, without doubt, is ſignified,

[q] Acts 7. 37.

[r] 2 Pet. 1.

[s] 2 Tim. 3.

ſignified, & the new Teſtament may be vnderſtood.

Having finiſhed this courſe of Teſtimonies to the word by way of imitation as well as I can, I am now to ſhew how the other three grounds
eaſon 5. doe proue this. The firſt is, *There is a God to be worſhipped, therefore there is a word of God to be beleeued.* There
Cor. 8.5. be many Gods, ſo called [t] Every one hath his preſcribed worſhip, whereby he is honoured according to his owne minde, as *Saturne* had his *Saturnalia*, and drunken *Bacchus* his *Bacchanalia*. Yea, the Scriptures intimate
Acts 7.43. as much, [u] *Moloch* had his tabernacle, and *Remphan* his Starre. So that the
eut. 12.30 true God forbiddeth his people [x] to enquire how other Nations ſerue their Gods. Now can we think that our great, and onely true God is leſſe zealous of his glory, then falſe Gods be of their ſuppoſed honour? Heathen men concluded otherwiſe, For when they heard that the *Samaritans*

were

were devoured by Lyons, they deemed the cause was, *Not worshipping the God of the Land after his owne manner* [y]. God hath made all things for his owne sake, yea even the wicked for the day of evill [z], that he may be glorified, as by all things made, so by the iust condemnatiõ of the wicked. Therefore he hath given a Word, that by holy Worship, according to it, he may be glorified. For by such worship especially is He glorified [a], and therefore the Glory departed from *Israel*, when the *Arke*, before which *Israel* worshipped, was taken by the *Philistims* [b]: So that God did iustly forsake the Gentiles, because, when they knew him by his Workes of Creation [c], they did not glorifie him as God, by worshipping him according to his will. That this consequence may yet better appeare to be good, it is to be duely observed, that immediately after God, in the Decalogue [d], required Worship as due to him

[y] 2 King. 17. 25. 26.

[z] Prov. 16.

[a] Levit. 10. 2. 3.

[b] 1 Sam. 4. Exod. 33.

[c] Rom. 1. &c.

[d] Exod. 20.

him onely, he commandeth that worship to be according to his word, and not by mans inventions: And that, where God forbiddeth to inquire how other Nations serue their
Deut. 12.30. Gods,[e] he commandeth to take heed
32. to his Word. And lastly, that when God commanded his people to sanctifie him, he presently commanded
Isa. 8.13.16. to binde vp the Testimony[f], and to seale vp the Law among his Disciples. For (indeed) no Booke doth so glorifie God, as doth the Bible, there-
Ioh. 7. 18. fore it is the true Word of God[g]. All that is said, being well considered, this consequence is good. There is a God, to wit, *Iehovah*, therefore there is a Word of God, *viz.* The olde and new Testament.

Reason 6. The other ground, and consequence is this. There is a Resurrection of the iust, and vniust to be expected, therefore there is a Word of God, that is, the Scriptures, to be beleeved. For howsoever *Cicero* held the Immorta-

litie

litie of the ſoule; yet the *Athenian* Philoſophers deemed the reſurrection of the bodie to be an vnheard-of point[h]. For, indeed, it is an Article of Chriſtian faith, and not a Tenet of naturall reaſon. So that the *Sadducees* (though *Iewes*) reiected it[i]. Therefore if it be an Article of Faith, then the Scriptures, being the only booke, that doth clearely avouch, and proue it, muſt needs be the word of Faith. Againe; Why muſt there be a Reſurrection? That the iuſt may ariſe vnto life, and the vniuſt vnto condemnation[k]. For the laſt day is, The day of the generall declaration of the iuſt iudgement of God[l]. Now that God may appeare iuſt when he iudgeth, it is requiſite, that he make his Will knowne by his Word; For where no Law is, there is no tranſgreſſion[m]. Therefore ſaith Chriſt, *If I had not come, and ſpoken to them, they ſhould not haue had ſinne*[n]: but now they haue no cloake for ſinne. The Gentiles

[h] Act. 17. 18. 32.
[i] Mat. 22. 33.
[k] Ioh. 5. 29.
[l] Rom. 2. 5. Dan. 12. 2.
[m] Rom. 4. 15.
[n] Ioh. 15. 22.

Rom.2.12. 14.15. had not the Law °, how can they be iudged? Yes, becauſe they haue the effect of the Law written in their hearts.

Reaſon 7. The third ground, and conſequence is this: *There is a Conſcience to be tendered, therefore there is a Word of God to be beleeved.* For the Spirit of God, which ſpeaketh in the Scriptures, ſo inlightneth the mindes of Gods people, that the Word worketh vpon their Conſciences. That as face answereth face in Water [p]. So where the Spirit of the Lord is, there is ſuch liberty [q], that is, Freedome from the vaile over our hearts, that we behold, as in a glaſſe, the glory of the LORD with open face, and are changed into the ſame image. So that the Apoſtle doth preſently affirme, [r] That having this Miniſtry, he did not handle the Word deceitfully, but in declaration of the truth, he approoved himſelfe to every mans Conſcience. In another place, [s] he thus writeth, He that de-

[p] Prov.27.19.
[q] 2 Cor.3.17.
[r] And 4.1.2.
[s] 1 Tim.4.8.

deſpiſeth theſe things, deſpiſeth not man but God, who hath even given you his holy Spirit. Which is as if he ſhould ſay, The Spirit of God, in your reading, cannot but acknowledg the ſame Spirit in me writing, therefore take heede how yee deſpiſe theſe things. It may be obſerued, that the more godly any is, the more readily doth his Conſcience reflect vpon the Word. Which is intimated by the Apoſtle, ſaying, [t] I ſpeake Wiſedome among them that are perfect. Nay; the Conſciences of them, who are not perfect, are mooved by the Word. The vnlearned man, the ſecrets of whoſe heart are made manifeſt by Prophecy [u], (that is, powerfull Preaching the Word) is compelled, in Conſcience, to ſay, God is in the Preacher indeede: And *Agrippa* was by *Pauls* Preaching, (though he a priſoner) compelled, in conſcience, to ſay [x]; *Almoſt thou perſwadeſt me to become a Chriſtian.* So that the con-

[t] 1 Cor. 2. 6.

[u] 1 Cor 14. 24. 25.

[x] Acts. 16. 27. 28.

ſcience giueth an euident teſtimony to the Word of God. All then duely conſidered, we may collect, and conclude, &c.

Firſt, if the Church of God, throughout all ages, haue avouched the olde, and new Teſtament to be the Word of God. Secondly, if, howſoever the Scriptures be for the moſt part, ſimple, and plaine, yet, Gods Spirit working by them, they be mightie in operation. Thirdly, if the Scriptures conteine many Prophecies of great things, which accordingly came to paſſe in due time. Fourthly, if God gaue teſtimony to the olde, and new Teſtament, by a voyce from heaven. Fiftly, if he confirmed them by miracles. Sixtly, if he haue wonderfully preſerved them vnto this time. Seventhly, if the olde Teſtament giue teſtimony to the new, and the new to the olde; as *Moſes* to *Chriſt*, and *Chriſt* to *Moſes*. Eightly, if it follow, that, If there be a God to be worſhipped, *viz.*

The

The God of *Israel*, there must needes be a Word, *viz*: the Scriptures, that according to them he may be worshipped. Ninthly, if it be a good consequence, A Resurrection of the iust, and vniust is to be expected, therefore there is a Word of God, *viz*. the Scriptures, that God may appeare iust, when he iudgeth in the last day; And tenthly, if this be a sound *Enthymeme*, There is a Conscience, therfore the Scriptures be the Word of God; Because the Conscience, both of perfect Christians, and other, doth giue an evident testimony to them; then, There is a Word of God, *viz*. the olde, and new Testament, to be beleeved.

Here (perhaps) some would expect a resolution of the question betweene the *Papists*, and vs, touching the *Apocryphall* Writings, *viz*. *Esdras*, *Tobit*, &c. Whether they be parts of the Canonicall Scriptures, or no. I told you, when I first entred vpon this Text,

that it offereth iuſt occaſion of diſcuſſing many points of Religion, fitter for the Schooles, than for this Auditory: Yet becauſe many take occaſion to deeme thoſe Writings to be Canonicall, becauſe they are ordinarily bound in the midſt of them, (notwithſtanding the wall of ſeparation, prudently and providently ſet, by Authoritie, betweene the Bookes of the olde Teſtament, and them, I meane, the title [*Apocrypha*] with a declaration of the meaning therof, I will ſhew you my iudgment in a few words. I deeme them, or moſt of them, Writings worthy of reverend eſtimation for their antiquitie, and many things worthy diligent reading: But I deny them to be Canonicall, that is, the wordes of God, or Rules, whereby our Faith is to be ſquared. For we are to be builded onely vpon the foundation of the Apoſtles, and Prophets, Chriſt himſelfe being the corner ſtone[y]. For re-

Ephes. 2. 20.

verence

verence to thoſe Writings, and for my words ſake, I forbeare to note obliquities in them, ſuch as are ſufficient to demonſtrate that they be not endited by the Spirit of God. I therefore deſire you to conſider but this one Argument. If they be parts of Canonicall Scriptures, they are parts either of the olde, or of the new Teſtament: But they are parts of neither; Therefore they are no parts of the Canonicall Scriptures. I never heard that any *Papiſt* affirmed them to be parts of the new Teſtament. And (indeed) their antiquitie, and contents doe manifeſt that they were written before any part of the new Teſtament was written. To prooue that they be not parts of the olde Teſtament, I will not vrge a reaſon of *Hierom*[z], *viz*: They are not in the Regiſter of divine Bookes, which the *Iewes* preſerved: but deſire this to be cõſidered, that they be in Greeke, whereas all the Bookes of the olde

[z] *In Prologo Galeato.*

Teſtament be in Hebrew. So (without doubt) had theſe beene likewiſe, had they beene written by inſpiration of the Holy Ghoſt. For the Oracles of God, the giving of the Law, the ſervice of God, and the promiſes pertained to the *Iſraelites* [a]. If theſe were amongſt them, ſhould they not haue beene in the ſame Language? Againe; The Law, and the Prophets were read in the Synagogues of the *Iewes* [b]. If theſe Writings were amongſt them, ſhould not they alſo haue beene read? But ſurely *Pepery* had not then prevailed, to perſwade the Scriptures to be read in a ſtrange language to the people aſſembled on the Sabbath day. Therefore I may conclude, that the Apocryphall Writings are no parts of the Canonicall Scriptures.

Now am I to proceede on to Vſes to be builded vpon this ground of Religion. There is a Word of God, *viz*: The Bible, conſiſting of the olde and

and new Testament, to be beleeved. If this be true indeed, then the holy Scriptures are to be highly esteemed, as the vndoubted Word of God. For, as when we know God, if we doe not glorifie him as God[c], he will not be better pleased with vs, than he was with the Gentiles: so if we acknowledge the truth of this Doctrine, and doe not esteeme the Word as the Word of God, wee shall be iudged as despisers of it. For not to regard, as we should, is to despise. As *Timothy* had beene despised[d], if (notwithstanding his youth) the *Corinthians* had not convoyed him on his Iourney towards *Paul*, seeing he wrought the worke of the Lord, as *Paul* did. And Christ maketh not hearing, and despising the Word Preached by the seventie[e] to be æquivalent. How indignely this despising is taken, shaking of dust, and lessening of the iudgments of *Tyrus*, and *Sidon*, in comparison doe demonstrate. Therefore let

[c] Rom. 1, 2

[d] 1 Cor. 16. 10, 11.

[e] Luk. 10. 16. 11.

vs

vs imitate *David*, who esteemed the Word better than Gold, yea than
Psal.19.10. much fine Gold [f]; and the Merchant, who solde all he had to buy a Pearle
Mat.13.45. of price [g]. And let vs deserue the
6. commendations which *Paul* giveth
1 Thes.2.13. to the *Thessalonians* [h], for receiving the Word, not as the Word of men, but as the Word of God. Suppose a true religious man had the onely Bible in the world, would he part with it, thinke yee, for the richest Iewel in the World? If a Booke being the Workmanship of a man be worthily so to be esteemed for the Contents sake, how highly are we to esteeme the doctrine of the Bible, being the Word of God? But how are we to manifest our high estimation of the Word of God? Not chiefely by binding the Bible faire, though that sheweth some good respect thereof: Nor by setting it handsomely in the Window, or some eminent place, and never, or seldome reade therein: But

by

by hearing, beleeving, and obeying it as the Word of God.

In ſuch hearing, two things are required, Readie diligence, and Religious reverence. Touching the former it is Prophecied; That in the laſt dayes, Chriſt his people ſhall come willingly at the time of Aſſembly, as an Army in holy beautie [i]: and, That many people ſhall flow to the houſe of the Lord [k], inciting one another. And why? Becauſe the Word of the Lord goeth from *Ieruſalem*. This is to ſeeke after the knowledge of Gods will in his Word, as for treaſure [l]. According to thoſe Prophecies. The Kingdome of God was Preached, and every man preſſed vnto it [m] after the comming of *Iohn Baptiſt*. The Apoſtles would not goe from Chriſt [n], (as ſome Diſciples did) becauſe He had the words of eternall life. And *Cornelius* a Captaine, when he heard that *Peter* ſhould tell him what he ought to doe, ſent immediately for

Vſe 2.

[i] Pſal. 110.

[k] Iſa. 2. 2.

[l] Prov. 2.

[m] Luk. 16.

[n] Ioh. 6. 67. 68.

him, and having called together his kinſmen, and ſpeciall friends, waited
Act.10.5.6.7 4.33. for him o, and were ready to heare whatſoever he ſhould ſay from God. Hereby are condemned ſuch as haue ſmall zeale in repairing to the Word, but abſent themſelues vpon ſmall occaſions, as prooving of Oxen p, with
Luk.14.19. whom God is angry. Such as remember not the Sabbath day, ſo as to diſpoſe of their buſineſſe, that they may be ready in due time to attend the Word. They will remember, and pleade, that it is a day of reſt, & ſleepe the longer that day: But they forget that the reſt muſt be holy to the
Exod.31.15. Lord q. Yea ſuch are hereby condemned, who though they ſeeme to haue ſome mind to heare the Word Preached, and therefore caſt to come to that betime, yet are not diligent to come to heare the Word read. As if the Word read be not to be regarded as the Word of God, and, As if it be not neceſſary that Gods people

ſhould

ſhould know, in ſome meaſure, the letter, and body of the Scriptures; Wherevnto they cannot attaine by hearing onely thoſe ſmall Texts wherevpon Preachers Diſcourſe. Therefore Chriſtian Churches haue well imitated the auncient people of God[r], in appointing the Scriptures to be read in the great Congregations, eſpecially on the Lords day, ſo as the body thereof may be read over againe, and againe in time. Wherevnto if the people doe not diligently reſort, eſpecially ſuch as want learning, leiſure, or Bibles to reade, doe they eſteeme the Word read as the Word of God?

[r] Act. 13. 15. & 15. 21.

Vſe 3. A ſecond thing required in hearing the word, as the word of God, is religious reuerence. When we pray we ſpeake to God, & then we kneele[s], or ſhould doe: when the word is read, or preached, God ſpeaketh to vs, and ſhall we not heare him with religious reuerence? We heare the

[s] Pſal. 95.

Iudge

Iudge giving a charge in the Aſſiſes, with vncovered heads, and all civill reverence, and ſhall not our demeanure be religiouſly reverent, when God ſpeaketh vnto vs in his word? *Moſes* was to put off his ſhooes becauſe of the preſence of God ſpeaking out of a burning buſh: [t] And the people were to be ſanctified when they were to meete with God ſpeaking the tenne Commaundements. When we heare the word preached wee are in Gods ſpeciall preſence, therefore wee are exhorted by the Spirit[u] *to looke to our feete before we enter into the houſe of God, and bee more ready to heare, than to offer the ſacrifice of fooles.* And Chriſt ſtood when he read his text[x]: but he ſat after, when he preached. All this doth ſhew, that the word is to be heard with religious reverence. Yea there be ſome learned Divines, who hold that men ought to be vncovered, that is, put off their hatts the whole Sermon while.

Exod. 3.4 5. 9.10.11. 17.

Eccleſ. 5.1.

Luke 4.16. 20.

while. But for my part, I dare not preciſely binde the conſcience of any man to this, or that particular demonſtration of religious reverence. Though I graunt that a Sermon is to be heard with religious reverence as well as the word read: For Miniſters of the Goſpell are the meſſengers of God (as were the Prieſts of the Law [z]) and it is to be preſumed, that their lips alſo preſerue knowledge, therefore people muſt, with religious reverence, hearken to the word from their mouth. Heereby are condemned ſuch as come to Wiſedomes feaſt [a] without a wedding garment [b], that is, due preparation and fitneſſe. As alſo ſuch as ſleepe, talke, gaze about, or otherwiſe haue their minds drawne from hearing the word. Is this to haue either their eyes faſtned [c] vpon the Preacher, or to haue hearts opened by the Lord [d] to hearken to his word?

[z] Mal. 2.7. 2 Cor. 5. 1 Cor. 4.

[a] Prou 9. 3.

[b] Math. 22.

[c] Luke 4.20

[d] Acts 16.

It is not a ſufficient eſtimation of *Vſe 4.*

the

the Word to repaire therevnto with diligence, and to heare it with reverence, except we beleeue it as the Word of God. For if the Word be not mixed with Faith in those that
Hebr. 4. 2. heare it [e], it will not profit them vnto either reformation, ædification, or consolation, which are the effects of
1 Cor. 14. 3. 24. 25. Prophecy [f], that is, of powerfull Preaching. Againe; He, who beleeveth
Ioh. 1. 12. the Word so as to receiue [g], that is, to beleeue the testimony thereof, doth
& 3. 33. 34. seale that God is true [h]: But God is true (I may adde, *Absolutely*) and to
Rom. 3. 4. be iustified in his wordes [i]; I may adde, *because they be absolutely true as God is*. Therfore they are to be heard with Faith, resting vpon them absolutely without all doubting of their truth. For the Word of God is called
Rom. 3. 3. the *Faith of God* [k]: Which intimateth, that if we beleeue Faith to be in God, we must beleeue his Word accordingly. This is a maine difference betweene the Word of God (which is

to

to be heard with Faith howſoever it croſſe our iudgement; for Faith ſurmounteth Reaſon) and the Word of man, which is no further to be beleeved, than it agreeth with the Word, which is, Truth it ſelfe[l]: For every man is by nature, a Lyar[m], and therefore is not to be iuſtified in all his wordes. So that, Gods people may lawfully (ſo it be with Diſcretion, and Humilitie) examine the Doctrine, by what Preacher ſoever delivered, whether it be warranted by the Scriptures, or no, if the truth thereof be not evident to them, as did the nobly-minded *Bereans*[n]. But if the truth of the Word be delivered to their Conſciences, then muſt they beleeue it without any demurring. So the Apoſtles beleeved that Chriſt his fleſh is meat indeed, and his bloud drinke indeed[o], and followed him without any offence, becauſe he had the words of eternall life, whereas other ſeeming Diſciples were offen-

[l] Ioh. 17. 8.

[m] Rom. 3. 4.

[n] Act. 17. 11.

[o] Ioh. 6. 55. 61. 65. 67. 68.

ded, and gaue over following Christ, becauſe it ſeemed to their naturall reaſon to be an hard ſaying. So *Abra-*
om.4.18. *ham* p *aboue hope*, in regard of his olde
p. 20, 21. age, and his wife's barrenneſſe, but *vnder hope* in regard of Gods power, beleeved the Word of God, promiſing to make him a Father of many
Ga.39. 5. 6. Nations. So *Hezekiah* q (though a
. 8. King) was not angry with the Prophet, prophecying moſt grievous things to him, but beleeved his Prophecy (ſo croſſing natural affections) as the VVord of God, and ſayd, *The Word of the Lord is good.* Here I ſuppoſe, it will be ſome comfort to know how yee may iudge of your ſelues in the time of hearing, whether the VVord be mixed with faith; I'le ſhew you. If your hearts anſwer Gods VVord, as did *Davids*, when
Pſal. 27. 8. God ſayd r, *Seeke yee my face*, his heart anſwered, *O Lord, I will ſeeke thy face.* For Faith is ſuch an aſſent to every VVord of God, as produceth affections,

tions, and actions answerable to the VVord, wherevnto the heart assenteth. So that when *Iohn Baptist* Preacheth Repentance[s], we grieue in the sense of sinne: and when Christ Preacheth the Gospell, we are comforted in hope of forgiuenesse.

[s] Math. 11. 1. 16. 17. 18. 19

Hereby are condemned such as are like those proud men[t], who tolde *Ieremy*, that he spake falsely when he delivered the Word of God which crossed their purposes. Secondly, Such as be like the Prince[u], who contraried the Word of God touching suddaine cheapnesse of Corne, because it was contrary to his sensuall reason: But the Word was fulfilled, and he perished. And thirdly, Mockers[x], which, in these last dayes, will walke after their lusts, not beleeving the promise of Christ his comming to iudgement, because it is deferred. Yea, fourthly, those weake ones, who are like to *David*[y], who sayd in his feare, *All men be lyars*, meaning espe-

[t] Iere. 43. 2.

[u] 2 King. 7. 1. 2. 17.

[x] 2 Pet. 3. 3. 4.

[y] Psal. 116. 11.

cially *Samuel*, who annointed him to
1 Sam. 16.13 be King [z]: But before he got the Crowne, *Saul* so persecuted him, that he doubted of the word which *Samuel* had spoken. Fiftly, Much more are they hereby condemned, who, out of an humour troubled by the Word, doe cavill against it, contrary to the Apostle *Iames* his exhortation,
Iam. 1.21.19 [a] *That we should receiue the Word with meekenesse, and therefore should be swift to heare slow to speake, & slow to wrath.* For *Wrath*, because the VVord crosseth our mind, stirreth vp the tongue vnto gain-saying, and therefore the VVord is not beleeved as the Word of God. Sixtly, Hereby are condemned such as despayre in the time of
[b] Hab. 2. 3. 4. affliction, and doe not liue by Faith [b], waiting for the appointed time when the vision will speake comfort. And seaventhly, such as like the *Elders* of
Ezek. 14.1.3. *Israel* [c], set vp Idols in their hearts, which are stumbling blockes of iniquitie, stopping the way betweene the

the VVord, and Faith, ſo as they cannot be mixed in them that heare, I meane thoſe who heare the Word with preiudicate opinions, *Papiſts* or other, who will ſtop their eares, and not heare the Word, ſo as to beleeue it as the Word of God, *charme the charmer never ſo wiſely* [d]. [d] Pſal. 58. 5.

Vſe 5. The third thing required to manifeſt our high eſtimation of the Word, is, To obey it as the Word of God. For to heare the Word, and not to obey it, is deemed by God a *caſting it away* [e]. Therefore wee deceiue our ſelues, though we be hearers, if we be not doers alſo of the Word [f]: But what is required of vs that we may obey the Word as the Word of God? I anſwere, many things. Among the reſt eſpecially, Abſolute obedience to whatſoever the Word commandeth, without making any queſtion, or difficultie. For God is of abſolute authoritie, and therfore we pray, [g] *Thy will be done on earth, as it is in heaven:* [e] 1 Sam. 15. 22. 23. [f] Iam. 1. 22. [g] Matth. 6. 10.

heaven: and, His Word is perfect,
Psal. 19. 7. 8. and right[h], Therefore our absolute obedience is not blinde, as is the obedience of Iesuites to their superiours, whom they must obey, though they command the killing of Princes, not inquiring after the lawfulnesse of such a Commandement: But their superstitious, and blinde obedience condemneth vs, if we yeeld not absolute obedience to the Word of God, which is of absolute authoritie, and altogether without errour. So be not the Commandements of the Pope, or of any humane Superiour whomsoever Let vs consider some few examples of obedience to the Word, as to the Word of God. That vnmatchable example of *Abraham*, may well be *Instar omnium*, who obeying the Word of God, spared not *Isaac* his onely sonne[i], begotten in his olde age[k], and in both these respects dearely beloved; Yea, the Sonne of Promise[l]; with whom,

Gen. 22. 1. 2. 3. 9. 10. 16. And 21. 2.

Gal. 4. 28.

and

and his ſeede, God promiſed to eſtabliſh an everlaſting Covenant [m]: But without pleading any of theſe things [n], aroſe early to goe to ſacrifice him, with his owne handes. Now wheras *Abraham* is the Father of all [o], who walke in the ſteps of his Faith, I will tell you one other example of his obedience to the Word of God, which is remarkeable too, the rather becauſe the Spirit of God taketh ſpeciall notice thereof [p], ſhewing vs that *Abraham* obeyed God commanding him to goe he knew not whither. VVhich laſt words imply, that he obeyed readily without queſtioning whether dangers were in the way, and what commodious dwelling was in the place whereunto he ſhould goe; therefore it is ſaid, that by *Faith he obeyed*. So alſo it is written in the ſame Chapter, Verſe 17. that *Abraham offered vp Iſaac by Faith*. Whereby the Spirit of God intimateth, that in both theſe obediences, *Abraham*

[m] Gen. 17. 19.

[n] Zach. 12.

[o] Rom. 4. 1

[p] Heb. 11.

esteemed the Commandements, as the words of God. I shall expresse this point yet more plainely by an example of *Peters* walking vpon the Sea at Christ his bidding[q]. But note, that *Peter* perceiving that it was Christ, and not a Spirit, as he, and his fellowes feared, who walked on the Sea in the night, sayd, Master, if it be thou, bid me come vnto thee on the water. Which sheweth how highly he esteemed of Christ his Word, perswaded that obeying it he should neither tempt God[r], nor perish by going on the water. I will adde but another example, wherein yee may see both the Wisedome of the flesh, and obedience of Faith. *Naaman* was directed[s] by a messenger from *Elisha*, to wash himselfe in *Iordan* for cure of his leprosie; He went away murmuring; But perswaded by his servants to haue due regard of the Prophets word, he obeyed, and was cured.

[q] Mat. 14. 34. &c. 36. 37. &c. 8. 39.

[r] 4. 5. 6. 7.

[s] King. 5. 10 &c. 12. 13. 14.

Hereby

Hereby are condemned (1) rebellious hearers of the word, who say, The word which thou hast spoken vnto vs in the name of the Lord, wee will not heare[t]: but we will doe what we thinke good, and as our Princes, and Fathers before vs haue done. (2) Presumptuous hearers, who bleſſe themſelues in their hearts[u], when they heare iudgements out of the word againſt their ſinnes, and ſo adde drunkenneſſe to thirſt: but God will not be mercifull to ſuch. (3) Hypocriticall hearers, who call one vpon another [x] to heare the word, and ſit before the Preacher, as reverently as others, but they make a ieſt of it, and will not obey it. And (4) ſuch as pretend obedience to the word out of a ſudden flaſh of zeale, like the young man[y] who came running, and kneeling to Chriſt, to know what he might doe for eternall life: But when Chriſt bad him ſell, and giue all to the poore, and follow him, hee went away

[t] Ier. 44. 16. 17

[u] Deut. 29. 19. 20

[x] Ezek. 33. 30. 31.

[y] Mark. 10. 17. 21. 22

away ſorrowfull; for he was rich: So, many, when the word reprooveth them for drunkenneſſe, are grieved for the preſent, confeſſe it is their ſinne, and wiſh they could leaue it, but they doe not.

I haue told you of ſome to be condemned for not beleeving, and of others, for not obeying the word as the word of God; Now I muſt tell you of the Antichriſtian Synagogue of Rome, which ſhamefully offendeth in both thoſe reſpects, in taking the ſecond Commaundement out of the Decalogue, as hath beene ſaid, contrary to the expreſſe word of God; who giveth this peremptorie charge [a], *Whatſoeuer I commaund you, take heede you doe it. Thou ſhalt put nothing thereto, nor take ought there-from.* If the *Papiſts* did beleeue the word, as the word of God, durſt they thus abuſe ignorant people? God deliver vs from vnreaſonable, and evill men [b]: for all men haue

Deut. 12. 32.

1 Theſ. 3. 2.

haue not faith. Now ; why doe they this? Even becauſe they are ſo addicted to Idolatry, that deſpiſing the cenſure of Chriſt, *Mat.* 5. 19. they will neither obey this word of God themſelues [c], nor ſuffer the people to obey it, in not worſhipping Images. For they feare, that if it were publiſhed in their Catechiſmes, the people would, in time, abhorre that *babiſh*, and *Babyloniſh* Idolatry, obſerving how preciſely that commandement forbiddeth the worſhipping of Images, and how iealous God is thereof. And the more, when they know and conſider, that the whole Decalogue was written twice in Tables of Stone [d], with the finger of God; which argueth the perpetuitie thereof, and that the Commandement forbidding worſhipping of Images is twice recorded by the Spirit [e], as the ſecond of the ten Commandements ſpoken by God himſelfe. But I pray you take knowledge

[c] Mat. 5. 19

[d] Exod. 31. 18. and 34. and 20. 1.

[e] Deut. 5.

ledge of moſt damnable couſenage, *viz.* Becauſe the Scriptures ſay expreſſely, that God wrote ten Commandements in the two Tables [t], and the people generally know that there muſt be ten Commandements, they divide the tenth Commandement, and make *Thou ſhalt not covet thy neighbours wife*, the ninth; and *Thou ſhalt not covet thy neighbours houſe, &c.* the tenth. Note further, I pray you, as couſenage, ſo groſſe abſurditie; For the Commandement conſiſteth onely in theſe words, *Thou ſhalt not covet*; So that it is abſurd to ſay that there be ſo many Commandements as there be obiects of coveting mentioned, as Oxe, Aſſe, &c. Were it not abſurd to make two Commandements of the fifth, becauſe therein be mentioned two obiects, (*viz.* Father, and Mother) of Honour, the dutie commanded. If it be ſayd, that Honour is but once commanded, whereas Coveting is twice

[t] Deut. 10. 4.

twice forbidden, yea ſo, as that Coveting a neighbours wife is firſt forbidden, as if there were a kinde of reſpect to the ſeaventh Commandement: and Coveting a neighbours houſe, is forbidden afterward, as if there were a kinde of reſpect to the eight Commandement: I anſwer. All (yet) is but *Coveting*; which is twice vrged, becauſe more knowledge ſhould be taken of the Commandement: For if *Paul* had not knowne *Luſt* to be a ſinne s, had not this Commandement forbidden it, how would others haue knowne it? But further, I anſwere; That howſoever, indeed, not-coveting a wife be firſt ſet downe *Deut.* 5. 21. yet not-coveting an houſe is firſt ſet downe *Exod.* 20. 17. Which ſheweth that not-coveting houſe, wife, &c. is forbidden by one, and the ſame Commandement. Haue not we cauſe to thanke God, that we are delivered from Popery, which is the Myſtery of iniquitie? Here

s Rom. 7.

Here (it may be) ſome will grant that the Word ſpoken by God, or
Iath. 1. 23. Chriſt, who was God as well as man[h], is to be beleeved, and obeyed abſolutely without any doubting, or queſtioning: But they thinke, that the doctrine of others is not ſo to be beleeved, and obeyed. Let ſuch remember that God approoved the minde of the people, deſiring that GOD would ſpeake to them no more himſelfe
eut. 5. 25. 5. 27. 28. ſelfe[i], and promiſing to heare, and doe whatſoever God ſhall ſpeake vnto them by his ſervant. It may be it will be replied. Yea, we grant that *Moſes*, Prophets, and Apoſtles ſent immediately from God, or Chriſt, their words are to be beleeved, and obeyed abſolutely: But ſo are not the Sermons of Preachers in theſe times.

Anſ. Indeed, the Perſons of ordinary Paſtors, and Teachers, are not ſent immediately from God, or Chriſt, as were the perſons of Prophets, and Apoſtles: But their Miniſtery it ſelfe

was

was immediately [k] ordeined by Christ, wherevnto they having fit gifts for the same, are called by the voyce of the Church [l], and therefore to be esteemed as Ministers of Christ [m]. For they performe the same ordinary worke of the Ministery, in disposing the Mysteries of God vnto the ædification of the Church, which the Apostles did. Therefore the Apostle exhorteth Gods people [n] to *obey* (which implyeth *hearing*, and *beleeving*) such as had the charge of their soules. If then people are to esteeme their Pastors, and Teachers, as the Ministers of Christ, they must, as did *Cornelius* [o], presume, that they will Preach the Word of GOD, and be prepared accordingly to *heare*, which implyeth *beleeving* and *obeying*. I grant, that the doctrine of Pastors, and Teachers, be they never so learned, and faithfull, is subiect to errour; where-

[k] 1 Cor. 12. 5. 8. Eph. 4. 1. 8. 11. 12.

[l] Acts. 14. 23.

[m] 1 Cor. 16. 10. 11.

[n] Heb. 13. 17.

[o] Acts. 10. 3. 33.

as

as the Prophets, and Apoſtles delivered an infallible truth, therefore people may the more diligently (ſo it be with humilitie) try the Spirits. But if the truth of Gods Word be declared to their Conſciences, let them remember what Chriſt ſayth[p], ſpeaking (not of the Apoſtles, but) of the ſeaventie Diſciples; *He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me.* Laſtly, let it be conſidered, Whether *Naaman* could haue excuſed his not-waſhing in *Iordan*[q], by ſaying, He was commanded ſo to doe by a meſſenger, and not by the Prophet *Eliſha*; ſeeing that, which the Meſſenger commanded, was the Word of God as well, as if *Eliſha* had ſpoken it.

1 Ioh. 4. 1.

Luk. 10. 1. 16.

2 King. 5. 10

Vſe 6. If then Gods people are to ſay one to another, much more to their owne hearts, as did the people in *Ezechiels* time[r], (but with better mindes) Let vs goe, and *heare what*

Ezek. 33. 30.

is

is the Word that commeth from the Lord. When they goe to heare their Pastors, and Teachers, they must not bring with them eares, either Anti-christian to hearken after Doctrines strange, or not grounded vpon the Word (For Christ his Sheepe know his voyce, and follow him [f]: They know not the voyce of a stranger, nor follow him) or itching [t], to hearken after the enticing speech of mans wisedome [u], as if their faith dependeth thereon: But let them be of *Davids* minde, who professed that he loued Gods Word [x], but hated vaine inventions. Much lesse are they to be so obstinate, and wicked, as to say, either in their hearts, or with their mouthes [y]; Let not our *Seers* Prophecy right things, but errours, and flattering things.

[f] Ioh. 10. 4.
[t] 2 Tim. 4. 3.
[u] 1 Cor. 2. 4. 5.
[x] Ps. 116. 113.
[y] Isa 30. 10.

Vse 7. Againe, if people must come to Sermons with minds expecting onely Doctrine grounded vpon Gods Word, such as they must beleeue,

and obey as the Word of God, then the Preacher must be wise to seeke
Eccles. 12.9. 10. out the wordes of truth [z], and faithfull to Preach them as the wordes of
1 Pet. 4 11. God*, that is, with all authoritie [a], in
Tit. 2. 15. 1 Cor. 2. 4 the plaine evidence of the Spirit [b]. For if any man Preach not according to the Word, what reading soever he make shew of, he hath no light in
Isa. 8. 20. him [c]: And howsoever his affected humane eloquence be applauded by itching eares, yet he doth but make
2 Cor. 2. 17. Merchandize of the Word of God [d]. Let Ministers therefore speake (as
Ier. 23. 28. God himselfe admonisheth [e]) the Word faithfully; For what is chaffe to the wheate?

Use 8. Lastly; Whereas I haue sayd that every one of the afore-mentioned grounds of religion is of that powerfull truth, that if it be beleeved indeed, it perswadeth the beleever to make Conscience of sinne, I must make it good touching this ground, *viz.* There is a Word of God, to wit, the

the Bible, to be beleeved. This is ſoone done, both theſe Propoſitions being prooved; 1. Whoſoever beleeveth the Word, as the Word of God, maketh Conſcience of ſinne; and 2. Whoſoever maketh not Conſcience of ſinne, beleeveth not the Word, as the Word of God. Touching the former. What other cauſe can be ſuppoſed why the Word was as a fire in *Ieremy*[f], compelling him to ſpeak in the name of God, though in a ſtrong paſſion he had ſaid, he would not, but that he verily beleeved, that it was the Word of God which he was commanded to ſpeake, & which cõmanded him to ſpeake? The anſwer which *Abraham* gaue to the rich man in hell torments deſiring that *Lazarus* might be ſent vnto his brethren to prevent their torments (*viz.* [g] *They haue Moſes, and the Prophets, let them heare them*, that is, their doctrine) ſheweth plainely, that whoſoever heareth the words of

[f] Ier. 20. 7. & 9. 10.

[g] Luk. 16. 28. 29.

God as the Words of God, cannot but make conſcience of ſinne: And
Rom. 6. 17. *Paul* telleth the *Romanes* [h], that howſoever they had beene ſervants of ſin, yet after they were delivered vnto the forme of doctrine, that is, heard the Word as the Word of God, they obeyed that forme from the heart, that is, made conſcience of ſinne. 2. That whoſoever maketh not Conſcience of ſinne, beleeveth not the Word to be the Word of God, whatſoever he pretend, briefely thus appeareth. That wicked one who hath Gods
Pſal. 50. 16. 17. Word in his mouth [i], and yet will not be reformed, is iudged by God himſelfe to caſt his words behinde him. The remnant of the people of *Iudah*, and their Chieftaines prayed *Ieremiah* [k] to enquire of God whether
Ier. 42. 1. 2. 3. 6. 19. 20. 21. 43. 1. 2. they might not fly into *Egypt* to ſaue themſelues from the *Caldeans*, proteſting to obey the Word of God whatſoever it ſhould be: Yet, when the VVord croſſed their purpoſe to fly into

into *Egypt*, they would not beleeue it. And when the rich man in hell, further preſſed *Abraham* to ſend *Lazarus*, he had this further anſwere; [l] If they heare not (with Faith) *Moſes*, and the Prophets, neither will they be perſwaded though one riſe from the dead againe. Both the Propoſitions are confirmed by theſe wordes of Chriſt [m]. *He that doth evill hateth the light*, that is, doth not beleeue the Word as the Word of God: *But he that doth the truth commeth to the light, that his deedes might be made manifeſt, that they be wrought according to God.* To whom be glory by all men in their obedience of FAITH.

Amen.

[l] Luk. 16. 31.

[m] Ioh. 3. 20. 21.

FINIS.